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different languages. But the demand is still enormous; and at its centenary, summing up its achievement, it perceives that its task is just begun.

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### MCNEILE'S COMMENTARY ON MATTHEW

This is the latest addition to Macmillan's series of commentaries on the New Testament.<sup>1</sup> Dr. McNeile, who is a clergyman of the Church of England and a theological lecturer in the University of Cambridge, has written previously on New Testament subjects, but the present volume is his most important work. In plan and scope it may be compared with Professor Swete's commentary on the Gospel of Mark in the same series. In his preface the author acknowledges his indebtedness both to English (he apparently means "British") and to German scholars, though he often finds himself unable to accept the conclusions of the latter.

In the introduction, which seems to the reviewer too brief, Dr. McNeile discusses the career and teaching of Jesus, and the purpose, date, and authorship of the First Gospel. The evangelist, who of course is not to be identified with the apostle Matthew, lived somewhere in Syria, and in writing his gospel he used, besides Q and Mark, certain Palestinian traditions "of very varying value." The work "clearly exhibits reflexion, not recollection; it is a portrait of a Person rather than a chronicle of events" (p. xxviii). The composition of the gospel is rightly placed within the last two decades of the first century (80-100 A.D.). In regard to the singular juxtaposition of Jewish and "catholic" elements in Matthew, the author rejects the various theories which account for this phenomenon by assuming either that the Logia underwent a recension or that the gospel has been more or less modified by an editor with "catholic" tendencies. He holds, on the contrary, that Matthew correctly represents the teaching of Jesus in this respect, though "not with the same complete balance" (p. xviii). There was, to be sure, much in the message of Christ which was of a thoroughly universal character, but in the opinion of the present writer the First Gospel has certain clearly marked "catholic" traits which cannot plausibly be ascribed to the teaching of Jesus. The evangelist believed that

<sup>1</sup> *The Gospel according to St. Matthew.* By Alan Hugh McNeile, D.D. London: Macmillan, 1915. xxxvi+448 pages. \$3.75.

Jesus was the Messiah, and that the peculiar privileges of the Jews had passed into the possession of Christ's followers. His aim, according to Dr. McNeile, is "to justify this transition by shewing from the life of Jesus how it was not the claim of a heretical sect who misread the Bible by the light of their own presumptuousness, but the realization of a divine purpose and the verification of divine prophecies in the sphere of history."<sup>1</sup> Dr. McNeile's introduction contains no such detailed investigations as are to be found in Hawkins' *Horae Synopticae* and in Allen's commentary on the Gospel of Matthew. The student who wishes to become thoroughly acquainted with the difficult questions connected with the First Gospel and to learn what theories have been put forward to solve these problems, will have to consult the standard "introductions" to the New Testament in English or German.

The text adopted by the author is that of Westcott and Hort, in the reprinting of which the reviewer has noted only one mistake ( $\tau\hat{\omega}$  for  $\tau\hat{\phi}$  in 18:35). He regrets, however, that  $\iota$  subscript has been retained in the infinitive of verbs whose stem ends in  $a$ . Dr. McNeile uses the correct form in his notes, and the retention of the incorrect spelling in the text must be an oversight. Variant readings to which reference is made in the notes are given in an *apparatus criticus*, but the author has not attempted to treat textual questions fully. He says in his introduction: "Textual criticism is like an ordnance survey; most readers need a map in which the broad features are not obscured by multiplication of detail" (p. xii).

The notes contain much learned material, which is clearly and concisely presented. In many cases, however, the scholar will desire a fuller discussion than Dr. McNeile has given. To mention a few examples: On 4:23 (p. 47) much more might have been said about the meaning and use of the word  $\epsilon\upsilon\alpha\gamma\gamma\acute{\epsilon}\lambda\iota\omicron\nu$ . Again, on 10:37 (p. 148) we are told that " $\phi\iota\lambda\epsilon\acute{\iota}\nu$  is to  $\delta\gamma\alpha\pi\acute{\alpha}\nu$  as *amare* to *diligere*," and Prov. 8:17 and Dio Cassius xlv. 48 are quoted to illustrate the distinction. Nothing is said about the use of these two verbs in John 21:15-17, where, according to scholars as unlike in many respects as Dods and Bauer, there is no difference of meaning between them. Finally, on 12:46 (p. 184) reference is made to several discussions of the various views held concerning the  $\alpha\delta\epsilon\lambda\phi\omicron\iota$  of Jesus; but the different views are not given even by name, and the author's own opinion is not expressed.

<sup>1</sup> P. xviii quoted from Moffatt's *Introduction to the Literature of the New Testament*, p. 244.

More references to books and monographs in the field of New Testament scholarship, especially to the leading commentaries, would have added greatly to the value of the notes. At the end of the commentary (p. 437) כָּל־הַיְימִים should be כָּל־הַיְימִים.

Dr. McNeile's conservatism appears in his discussion of the word ἐκκλησία in 16:18 (pp. 241 f.). He holds that vss. 17 and 18 are a genuine saying of Jesus, and that ἐκκλησία probably represents the Aramaic כְּנִישְׁתָּא. To J. Weiss's objection that the expression "my church" "assumes an emancipation from the church of the Jewish people . . . which Jesus can scarcely have expected or striven for in this manner," the author replies that "no moment was more suitable for preparing His followers to become a new body, isolated both from the masses and from the civil and religious authorities." Again, after mentioning several explanations of the Feeding of the Five Thousand which eliminate the miraculous element, Dr. McNeile says: "But modern thought is learning not to reject records of miracles simply because they are miracles; their possibility must, in each several case, be judged in relation to the paradox of a transcendent God working immanently, and to the mystery of the Incarnation" (p. 217; cf. also pp. xiv f.).

The volume contains a number of longer notes on subjects which seemed to demand more extensive treatment, e.g., the Virgin Birth, the Sermon on the Mount, the Feeding of the Five Thousand, the Transfiguration, the Eucharist, and the Resurrection.

Besides an index of subjects there is also an index containing words not found elsewhere in the New Testament and words not found elsewhere in the Synoptic Gospels. A list of the Greek, Hebrew, and Aramaic words discussed in the notes would have added to the usefulness of the book.

The author is a cautious and careful scholar, and the commentary which he has written contains much sound learning and good judgment. Though it has been necessary to indicate certain *desiderata* from the scholar's point of view, the scholarly minister and the theological student will find the notes and discussions in the present volume adequate for all ordinary purposes. Typographically the book is a model of clearness and accuracy. Dr. McNeile's work is a good representative of modern Anglican scholarship, and it is safe to say that it will long occupy a prominent place among English commentaries on the First Gospel.

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